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tales from the northwest of Canada, particularly when comparing his Eskimo texts with those published from Greenland? But if we should confine ourselves to this method, all hope of a sufficiently extensive collection of American lore would have to be abandoned, as the number of languages is a formidable obstacle to a successful carrying out of such a plan. Certainly collections of the character of the one given in the present volume must always be the principal material for studies of American Folk-lore. The second part of the volume gives very interesting notes on customs and history of the Pawnees. The author places erroneously the Pawnees as related to the Tonkaway and Ligan; but his own observations on Pawnee customs and mode of life, contained in this chapter, are of the greatest interest to anthropologists.

F. B.

RIG VEDA AMERICANUS. *Sacred Songs of the Ancient Mexicans, with a Gloss in Nahuatl. Edited, with a Paraphrase, Notes, and a Vocabulary, by DANIEL G. BRINTON.* Philadelphia: D. G. Brinton. 1890. Pp. xii., 95. (Brinton's Library of Aboriginal American Literature. Number VIII.)

In this little volume Dr. Brinton has printed, from the history of Father Bernardino de Sagahun, twenty Nahuatl sacred songs, accompanied with a translation of his own. The remarkable character of these chants, used in religious services, justifies the title given to the volume. As for the rendering, there is, so far as we know, no other scholar in the United States whose knowledge qualifies him to criticise the work of the author; we content ourselves, therefore, with pointing out the contents of the book, which will perhaps be regarded as the most interesting of Dr. Brinton's series, the eight volumes of which constitute a remarkable monument to the industry and ardor of their publisher.

At the head of the collection is placed the Hymn of Huitzilochitli, the war-god of the Aztecs; probably, says the translator, the same hymn as that chanted at the celebration of his feast in the fifteenth month of the Mexican calendar, and the title of which means "his glory be established;" the chant was begun at sunset, and repeated till sunrise. We quote the third and fourth verses of the version:—

3. The Dart-Hurler is an example to the city, as he sets to work. He who commands in battle is called the representative of my God.

4. When he shouts aloud he inspires great terror, the divine hurler, the god turning himself in the combat, the divine hurler, the god turning himself in the combat.

Dr. Brinton explains that the god was called the Hurler, as he was believed to hurl the lightning serpent.

The hymn of Tlaloc, deity of waters and rains, begins:—

1. In Mexico thy god appears: thy banner is unfolded in all directions, and no one weeps.

2. I, the god, have returned again, I have turned again to the place of abundance, of blood sacrifice; there, when the day grows old, I am beheld as a god.

3. Thy work is that of a noble magician ; truly thou hast made thyself to be of one flesh ; thou hast made thyself, and who dare affront thee ?

4. Truly he who affronts me does not find himself well with me ; my fathers took by the head the tigers and the serpents.

The tenth verse of the hymn appears to refer to the departed souls of the brave ones, who for four years, according to Aztec mythology, passed to heaven, and then returned to the palace of Tlaloc.

We would willingly proceed to cite from other chants, but space fails ; yet we must note the hymn to the All-Mother : —

6. Ho ! she is our mother, goddess of the earth ; she supplies food in the desert to the wild beasts, and causes them to live.

7. Thus, thus, you see her to be an ever-fresh model of liberality towards all flesh.

It would seem impossible to read any of these psalms without having awakened a most vivid interest in this marvellous mythology.

We note one striking observation : Dr. Brinton affirms that the name of Cihuacoatl, mythical mother of the human race, usually rendered "serpent-woman," should be rather interpreted as meaning "woman of twins," as an epithet of fertility. Thus would vanish a supposed reference to the serpent as origin of the human race.

W. W. N.

LE FOLK-LORE. *Les traditions populaires et l'ethnographie légendaire.* By PAUL SÉBILLOT. (Revue d'Anthropologie, April 15, 1886.)

DEVINETTES DE LA HAUTE-BRETAGNE. By PAUL SÉBILLOT. Paris. Maisonneuve et Leclerc. 1886.

LES OS DE MORT DANS LA LÉGENDE ET LA SUPERSTITION. By PAUL SÉBILLOT. (L'Homme, April 10, 1887.)

LES VOLCANS. By PAUL SÉBILLOT. (L'Homme, June 25, 1887.)

LE FOLK-LORE DES OREILLES. By PAUL SÉBILLOT. (L'Homme, June 25, 1887.)

LES COQUILLES DE MER. Étude ethnographique. By PAUL SÉBILLOT. (Revue d'Ethnographie, Paris, 1887.)

INSTRUCTIONS ET QUESTIONNAIRES. By PAUL SÉBILLOT. (Reprinted from L'Annuaire des Traditions Populaires, 1887.)

BLASON POPULAIRE DE LA HAUTE-BRETAGNE (Ille-et-Vilaine). By PAUL SÉBILLOT.

LE PEUPLE ET L'HISTOIRE. Les souvenirs historiques et les héros populaires en Bretagne. By PAUL SÉBILLOT. Vannes. E. Lafolye, éditeur. 1889. Pp. 33.

These articles, which have been printed in journals, or issued in separate form, exhibit the activity with which the Secretary of the *Société des traditions populaires* has pursued studies relating to folk-lore. The papers on bones of the dead, folk-lore of the ears, volcanoes, and sea-shells, contain a mass of beliefs having relation to these objects, and derived from all parts of the globe. The last mentioned is, so far as we know, the only study in which